884 and wearing a new bag (dajbirt); and he wears it not on his left side,
682 as usual, but on his right, to announce to all the people what he has done and to show that now he is a man. This is done whether the homicide took place in revenge or not. But though ordinary homicide
682 is admired, it is considered very bad to kill a scribe without sufficient reason because of his knowledge of the Koran, and it is also considered bad, though not in the same degree, to kill an unoffending shereef on account of his holy parentage; and if a man who has committed either of these cribes slaughters an animal, its meat will be difficult to digest. This indicates that the taboos imposed on manslayers have something to do with the moral side of the matter. And the same is obvious from the general view that it is neither sinful nor polluting to kill in war.

In other cases also wrongdoing contains magic energy productive
777 of evil.
789 If the first person you meet in [13] the morning when you set out
826 on a journey is one who does not observe his daily prayers, the best thing you can do is to turn back (Ait Waryager).

In Dukkala it is said that if a one-eyed person, a perfectly bald-headed person, and an albino meet in a boat it will not move.

The Ait Waryager say that the same will happen if a man who is blind, one who is bald, and one who has a sore under-lip meet on board a vessel.

[14] It is good fal for a man to have much hair on his chest (Hiaina, Andjra, Ait Waryager), evidently because it suggests strength; such hair is called s-sa'r de s-sbo'a, or "lion's hair".

777 [17] In Andjra, if anybody who is carrying something black meets
822 another person, he must put down what he is carrying while the other
789 one is passing; otherwise the latter will not pass at all but turn back, lest he should have some misfortune on that day. A similar custom prevails among the Shloh of Aglu and Glawi and among the Rifians of the Ait Waryager; the person who is carrying the black object says when he puts it down, Hasak, or if he addresses more than one person, Hasakum, "With your permission", to which the answer is, 'Azk allah (in Rifian 'azzek allah), or if the person to whom it is said is a woman, 'Azkem allah, corresponding to our "pray".

789 [18] There are other cases in which people make use of the colour
822 black for their own benefit. It is used as a charm against the evil eye,
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